



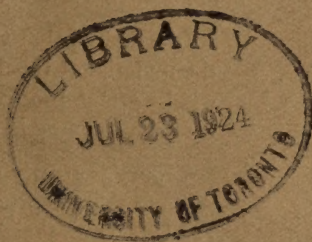
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WORLD CONFERENCE ON FAITH AND ORDER

*Continuation Committee*

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*Hopeful Conferences*  
*in*  
*England and Australia*



*Published by the Continuation Committee, representing National Churches of the following Communion: Anglican, Armenian, Baptist, Congregational, Czechoslovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, South India United.*

Copies of this leaflet may be had free from the General Secretary of the Continuation Committee, ROBERT H. GARDINER, 174 Water Street, Gardiner, Maine, U.S.A.

Pamphlets explaining the World Conference movement to prepare the way for the reunion of Christendom may also be had free on application to the same address.

It is desired that wide publicity be given to the material of this leaflet, and the Secretary will be grateful for copies of editorial or other comments concerning it.

Money is greatly needed for printing, postage and other expenses. Gifts may be sent to the UNITED STATES TRUST COMPANY, 49 Wall Street, New York City, U.S.A., marked for the Continuation Committee.



## INTRODUCTION

The present undertaking of the World Conference on Faith and Order is that of preparation for the next world-wide conference, which will convene in Washington, D.C., U.S.A., on the first Monday of May, 1925. That must be begun at once, and the Continuation Committee asks your personal help and prayers.

The preparations centre in the fundamental questions discussed at the preliminary meeting at Geneva, Switzerland, in 1920, and proposed for conference on the part of local groups throughout the world. That work is absolutely necessary for any advance toward effective Christian unity. It is entrusted to the Commissions of the seventy Churches now participating in the movement, and to every Christian man and woman.

Questions concerning the nature and faith of the reunited Church have been circulated for preliminary discussion, and new forms of those questions are being prepared to stimulate attention and direct it to the underlying issues. The following reports, though covering more ground than the Preliminary Conference at Geneva and the Continuation Committee have thought expedient as a beginning, will supply excellent material for conference in connection with the questions previously circulated, especially if the first section of the Lambeth Report, *On the nature of the Church* (p. 8), is first considered. It should be noted that the Adelaide Conference, while discussing only the Episcopate, took steps toward union for the purposes stated. Similar united efforts for practical purposes have been and are being made in many parts of the world. To work together for the accomplishment of God's purposes is often a road toward that complete unity for which our Lord prayed.

Neither of these documents is an ultimatum. Both were put forth as matter for further conference, in the earnest desire, which ought to be characteristic of Christians, to understand one another and to appreciate the full value of the positions of every Church. The fact that so much agreement has been reached is striking evidence of what may be accomplished by sincere and prayerful conference.

It is essential that many small discussion groups be formed immediately in many countries. Their formation is a matter for individual initiative. Conference should be patient, frank and thorough, each group meeting repeatedly so that there may be intervals between the meetings for reflection and study. The groups should be large enough to include different points of view, but not so large as to prevent thorough discussion in which every member shall have a part. Probably a group of ten or twelve would be convenient. The meetings should begin, continue and end with prayer for the guidance of God the Holy Spirit.

Reports of conferences should be sent to the General Secretary, Robert H. Gardiner, 174 Water Street, Gardiner, Maine, U.S.A., who will record them and transmit copies to the Subjects Committee for use in preparing the programme for

the world-wide conference in 1925. Reports should give fully but concisely the trend of the discussion, stating the points of agreement which have been reached and the differences which remain. The group should continue to meet in the hope of reaching further solutions.

ROBERT H. GARDINER,

*General Secretary.*

August, 1922.



# CONFERENCES AT LAMBETH PALACE

JANUARY TO MAY, 1922

The following statement by the Archbishops of Canterbury and York and Rev. Dr. J. D. Jones, Moderator of the Federal Council in England, has been widely published in England and will be of interest throughout the world to all who have at heart the reunion of Christendom.

## STATEMENT

The time has, in our opinion, come when it is desirable that information should be made public as to the present outcome in this country of the "Appeal to All Christian People," which was issued nearly two years ago by the Bishops attending the Lambeth Conference of 1920.

The Appeal was transmitted by the Archbishop of Canterbury in August, 1920, to the different Christian Churches at home and abroad. On September 28, 1920, a provisional statement in reply was issued by the Federal Council of the Evangelical Free Churches of England at their annual meeting, and was endorsed by the National Free Church Council. In April, 1921, a fuller statement from the same source was published under the title, "The Free Churches and the Lambeth Appeal," and in September, 1921, as the result of detailed examination and discussion, the following resolution was passed:—

"The Federal Council, having noted the suggestion of the Bishops, that a central conference should be held between representatives of Episcopal and non-Episcopal Communion upon the whole subject of the appeal, and further desiring explication of expressions in the appeal which are felt to have an ambiguous character, hereby appoints the following with a view to such conference with the two Archbishops and with other members of the Church of England whom they may appoint:— \*Rev. J. D. Jones, M.A., D.D. (Moderator); Rev. Charles Brown, D.D.; Rev. W. T. Davison, M.A., D.D.; Sir Walter Essex; Rev. W. Y. Fullerton; \*Rev. A. E. Garvie, M.A., D.D.; Rev. R. C. Gillie, M.A.; Sir Alfred Pearce Gould, K.C.V.O., M.S.; Rev. A. J.

Viner; Rev. S. Horton; Rev. H. Maldwyn Hughes, B.A., B.D.; \*Rev. J. Scott Lidgett, M.A., D.D.; Right Rev. Bishop Mumford; Rev. T. Nightingale; \*Prof. A. S. Peake, M.A., D.D.; Rev. Alex. Ramsay, D.D.; Right Hon. Walter Runciman; Rev. W. B. Selbie, M.A., D.D.; Rev. J. Alfred Sharp; \*Rev. P. Carnegie Simpson, M.A., D.D.; Right Hon. J. H. Whitley, M.P.; Rev. Henry Smith; Rev. W. Lewis Robertson, M.A.; Rev. Walter H. Armstrong, and \*Rev. J. H. Shakespeare, M.A., D.D., secretaries."

With a view to the desired conferences, the Archbishops of Canterbury and York nominated as representatives of the Church of England — the Archbishop of Canterbury, \*the Archbishop of York, the Bishops of London, Winchester, \*Gloucester, Ely, Lichfield, \*Peterborough, Chelmsford, Hereford, and \*Ripon. \*The Bishop of Salisbury was subsequently added, together with \*Dr. Headlam, Regius Professor of Divinity at Oxford, and \*Dr. Walter Frere.

On November 30, 1921, the Conference met at Lambeth Palace under the chairmanship of the Archbishop of Canterbury, and after prolonged discussion appointed a committee of thirteen persons (six Church of England and six Free Churchmen) to consider, under the chairmanship of the Archbishop of York, some of the issues involving large questions of principle which had been raised during the conference. The names of those who formed the committee are marked with an asterisk in the foregoing lists. This committee held prolonged meetings in Lambeth Palace in January, March, and April, 1922, giving consideration chiefly to the three following subjects: — (1) The nature of the Church; (2) the nature of the Ministry; (3) the place of Creeds in a United Church. The committee ultimately decided to present their report in the form of a series of propositions to which they had unanimously agreed. The conference met at Lambeth Palace on May 24, 1922, to receive the report. The report was considered, and after full discussion, the conference unanimously gave its general approval to the several propositions in the form printed below.

The report must be submitted to the Federal Council of the Evangelical Free Churches, at whose request the conference was arranged. But the members of the conference who represent that Council concurred with the representatives of the Church of



England in deciding that, without prejudice to any decision of the Council, the report should at once be made public for the information of the Churches represented in the conference and of all Christian people. It will be understood that the propositions which the report contains are not intended as a complete statement of the great subjects with which they deal; nor even as expressing what individual members of the conference or the Churches which they represent might regard as a full statement of their own positions. They are submitted simply as expressing substantially the very large measure of agreement which, after full and frank discussion, the conference had been enabled to reach.

It is obvious that many matters of great importance are not dealt with in this interim report. These must be the subject of future discussion. But the members of the conference hope that the agreement which they have so far reached may prove to be a basis upon which, by God's help, further agreement leading to practical action may be built. Meanwhile, we would earnestly press upon all who have this great matter at heart that they should remember steadily, both in public and private prayer, the possibilities which, as we believe, God is opening to our view, in firm assurance that He will, in His own good time, show us the manner of their accomplishment.

RANDALL CANTUAR:

COSMO EBOR:

J. D. JONES, Moderator  
of the Federal Council.

May 29, 1922.

## *THE REPORT AS ACCEPTED BY THE CONFERENCE*

### I. ON THE NATURE OF THE CHURCH

1. The foundation of the Church rests not upon the will or consent or beliefs of men, whether as individuals or as societies, but upon the creative Will of God.

2. The Church is the Body of Christ, and its constitutive principle is Christ Himself, living in His members through His Spirit.

3. As there is but one Christ, and one Life in Him, so there is and can be but one Church.

4. This one Church consists of all those who have been, or are being, redeemed by and in Christ, whether in this world or in the world beyond our sight, but it has its expression in this world in a visible form. Yet the Church, as invisible and as visible, is, by virtue of its one life in Christ, one.

5. This visible Church was instituted by Christ as a fellowship of men united with Him, and in Him with one another, to be His witness and His instrument in the spread of His Kingdom on earth.

6. As a visible Church it must possess certain visible and recognisable marks whereby it can be seen and known by men. These have been since the days of the Apostles at least the following: (a) The profession of faith in God as revealed and incarnate in Christ; (b) the observance of the two Sacraments ordained by Christ Himself; (c) an ideal of the Christian life protected by a common discipline; (d) a ministry, representative of the Church, for the preaching of the Word, the administration of the Sacraments, and the maintenance of the unity and continuity of the Church's witness and work. (See II., 1.)

7. Baptism is by the ordinance of Christ and of His Apostles the outward and visible sign of admission into membership of the Church.

8. The Church visible on earth ought to express and manifest to the world by its own visible unity the one Life in Christ of the one Body.



9. The true relation of the Church and local Churches is that which is described in the New Testament — namely, that the Churches are the local representatives of the One Church. The actual situation brought about in the course of history in which there are different and even rival denominational Churches independent of each other and existing together in the same locality, whatever justification arising out of historical circumstances may be claimed for these temporary separations, cannot be regarded as in accordance with the purpose of Christ, and every endeavour ought to be made to restore the true position as set forth in the New Testament.

10. The marks which ought to characterise the Church visible on earth are possessed by these existing separate Churches and societies of Christian people in very varying degrees of completeness or defect. Hence, even though they be parts of the visible Church, they cannot be considered as all alike giving equally adequate expression to the Lord's Mind and Purpose. Some, indeed, may be so defective that they cannot rightly be judged to be parts of that Church. But such judgments, though made in trust that they are in accordance with the Divine Mind, must be regarded as limited to the sphere of the visible Church as an ordered society here on earth. It would be presumption to claim that they have a like validity in the sphere of the whole Church as the One Body of the redeemed in Christ, for within that sphere judgment can only be given by the All-knowing Mind and Sovereign Mercy of God.

## II. THE MINISTRY

1. A ministry of the Word and Sacrament is a Divine ordinance for the Church, and has been since the days of the Apostles an integral part of its organised life.

2. It is a ministry within the Church exercising representatively, in the Name and by the authority of the Lord Who is the Head of the Church, the powers and functions which are inherent in the Church.

3. It is a ministry of the Church, and not merely of any part thereof.

4. No man can take this ministry upon himself. It must be conferred by the Church, acting through those who have authority

given to them in the Church to confer it. There must be not only an inward call of the Spirit, but also an outward and visible call and commission by the Church.

5. It is in accordance with Apostolic practice and the ancient custom of the Church that this commission should be given through Ordination, with prayer and the laying-on of hands by those who have authority given to them to ordain.

6. We believe that in Ordination, together with this commission to minister, Divine Grace is given through the Holy Spirit in response to prayer and faith for the fulfilment of the charge so committed.

7. Within the many Christian Communions into which in the course of history Christendom has been divided, various forms of ministry have grown up according to the circumstances of these several Communions and their beliefs as to the Mind of Christ and the guidance of the New Testament. These various ministries of Word and Sacrament have been, in God's providence, manifestly and abundantly used by the Holy Spirit in His work of "enlightening the world, converting sinners, and perfecting saints." But the differences which have arisen with regard to the authority and functions of these various forms of ministry have been and are the occasion of manifold doubts, questions, and misunderstandings. For the allaying of doubts and scruples in the future, and for the more perfect realisation of the truth that the ministry is a ministry of the Church, and not merely of any part thereof, means should be provided for the United Church which we desire, whereby its ministry may be acknowledged by every part thereof as possessing the authority of the whole body.

8. In view of the fact that the Episcopate was from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, as the means whereby this authority of the whole body is given, we agree that it ought to be accepted as such for the United Church of the future.

9. Similarly, in view of the place which the Council of Presbyters and the congregation of the faithful had in the constitution of the early Church, and the preservation of these elements of presbyteral and congregational order in large sections of Christendom, we agree that they should be maintained with a representative and



constitutional Episcopate as permanent elements in the order and life of the United Church.

10. The acceptance of Episcopal Ordination for the future would not imply the acceptance of any particular theory as to its origin or character, or the disowning of past ministries of Word and Sacrament otherwise received, which have, together with those received by Episcopal Ordination, been used and blessed by the Spirit of God.

### III. THE PLACE OF THE CREED IN A UNITED CHURCH

1. In a united Church there must be unity of Faith, which implies both the subjective element of personal adhesion and an objective standard of truth.

2. The supreme standard of truth is the revelation of God contained in the Scriptures of the Old and New Testaments as summed up in Jesus Christ.

3. As the Church in its corporate capacity confesses Christ before men, there should be in the United Church a formal statement of its corporate faith in Christ as an expression of what is intellectually implied by its confession of Him.

4. The Creed commonly called Nicene should be accepted by the United Church as the sufficient statement of this corporate faith. The manner and occasions in which the Creed is to be used should be determined by the United Church.

5. With regard to a confession of faith at Baptism, the United Church would be justified in using the Creed which has been for centuries the Baptismal Creed of the Western Church, commonly called the Apostles' Creed. Its use at Baptism would imply recognition of the corporate faith of the Church therein expressed as the guide and inspiration of the Christian life.

6. The use of the Creeds liturgically in the public worship of the Church should be regarded as an expression of corporate faith and allegiance; and the United Church should be prepared to recognise diversities of use in this as in other liturgical customs.

7. When assent to the Creeds is required by the United Church, such assent should not be understood to imply the acceptance of them as a complete expression of the Christian Faith, or as excluding reasonable liberty of interpretation. It should be under-

stood to imply the acceptance of them as agreeable to the Word of God contained in the Holy Scriptures, as affirming essential elements in the Christian Faith, and as preserving that Faith in the form in which it has been handed down through many centuries in the history of the Christian Church.

8. While we thus recognise the rightful place of the Creeds in the United Church, we also recognise most fully and thankfully the continued Presence and Teaching of the Living Spirit in His Body, and emphasise the duty of the Church to keep its mind free and ready to receive from Him in each day and generation ever-renewed guidance in the apprehension and expression of the truth.

*Editor's Note:* Of the members of the conference, fourteen are Anglicans, four Baptists, five Congregationalists, eleven Methodists, one Moravian, and four Presbyterians. Nearly all of them are actively connected with the movement for a World Conference on Faith and Order, as members of coöperating commissions or of the Continuation Committee, and several were present at the preliminary meeting at Geneva, Switzerland, in August, 1920. Some of the questions considered are in substance those discussed at the Geneva meeting and those proposed by the Subjects Committee, appointed at that meeting, for consideration by group conferences throughout the world. The united wisdom of all Christendom, under God's guidance, must be directed to these questions if they are to be determined adequately and to the satisfaction and advantage of all Christians, so that the reunited Church can speak and act effectively for the establishment of the Kingdom of peace and righteousness and love.



## A CONFERENCE

HELD IN ADELAIDE, AUSTRALIA, ON MAY 30, 1922

A conference on the subject of Christian reunion arranged by Anglican, Methodist, Presbyterian, Congregational, Baptist, and Church of Christ representatives, was held in the Church Office, Leigh street, Adelaide, on Tuesday. The representatives of the several denominations present were the following:— The Revs. A. H. Bell, A. C. Hill, H. Escourt Hughes, Pastors R. Harkness and G. T. Walden, the Bishops of Adelaide and Willochra, the Revs. R. A. Adams, H. R. Cavalier, and W. B. Docker, Mr. G. W. Halcombe, S.M., the Rev. R. P. Hewgill, Ven. Archdeacon Hornabrook, the Revs. Canon José, H. A. Williams, G. Rayner, A. C. Stevens, G. H. Wright, W. J. Mortimer, F. Bullock, George Hall, W. T. Shapley, Principal F. Lade, W. H. Robinson, and W. A. Dunn, Messrs. J. W. Gillingham, S. W. Jeffries, and G. J. Smith, the Revs. G. Davidson, Dr. J. A. Seymour, and Hugh Morris. The Bishop of Willochra, who occupied the chair, led the devotions, after which the Rev. G. Hall was appointed secretary and the Rev. H. R. Cavalier recorder.

### “Accident Rather than Research.”

The Bishop of Willochra (Right Rev. Dr. Gilbert White), speaking in regard to the Sydney conference\*, mentioned that it was modelled on the Adelaide conference, which, indeed, had helped to create its spirit. He contended that it was accident rather than independent research that led most members into religious bodies. The mass of mankind was guided by tradition and authority. It was only the few who thought for themselves. This added to the responsibility of religious leaders. An unprecedented willingness to recognise and respect others' convictions marked the Sydney conference, and members met, not as champions of sects, but as those who sought mutually for truth. The matters of agreement, including the validity of Scripture, the creeds, the needs of sacraments and ministry, and the expediency

\*A verbatim report of this conference may be obtained from Angus & Robertson, 89 Castlereagh St., Sydney, New South Wales, Australia. Price, 3 shillings.

of a religious administration, were vast, but as to the non-Episcopal churches there seemed to a readiness for an Episcopal ordination if it meant satisfying others' consciences, and leading to wider opportunities of service, but not if any slur on their present ministry was involved. The conference recommended that the conference should go into the matter, and a committee was appointed to go into the matter. His personal opinion was that the "either—or" argument was the great barrier, viz., the unqualified statement that Anglicans held non-Episcopal ministries either valid or invalid. Their efforts were being watched in England and America because Australia had special opportunities in regard to this reunion. Their advance depended on their feeling united by the Holy Spirit for achieving truth for His cause.

### The Sydney Conference.

Archdeacon Hornabrook opened the discussion on the Sydney conference resolutions, which dealt with "Episcopacy," "Group liberty," and "Ordination," and on which occasion the following resolutions were carried:—

Episcopacy.—"That, while the right of the church to determine its own polity at any time is recognised, in the opinion of this conference, in view of all the circumstances, it is expedient that the polity of the reunited Catholic Church be Episcopal, provided that (1) the appointment to the office of Bishop be shared in by ministry and laity; (2) that such office be exercised in a representative and constitutional manner, i.e., that in all administrative actions the Bishop should be responsible to the Representative Assembly, Conference, or Synod of the Church; (3) that such acceptance of Episcopacy does not necessarily imply that ministerial authority cannot be otherwise obtained or that Episcopacy is the only channel of divine grace."

Group Liberty.—"That this conference welcomes the assurance implied under clause 4 of the Lambeth appeal, that each group within the reunited church would be free to retain its characteristic method of worship and service, in so far as such retention is not inconsistent with the fellowship of the whole."

Ordination.—"That this conference recommends that the conditions for the mutual recognition of Episcopal and non-Episcopal orders and commissions be thoroughly explored by the respec-



tive churches, and to this end recommends the appointment of a committee by this conference for the purpose of receiving reports from such churches, and ascertaining the possibilities of arriving at a common mind, and reporting to a further conference suggestions as to details or formulæ of any such commission or commissions. Further, that the committee consist of the Bishop of Willochra (convener), the secretaries of the conference, and two representatives from each church, making a total of 11 in all."

The Archdeacon, continuing, said his ideal was the reunion of all Christendom. A total of 430,000,000 Christians believed in Episcopacy. The first question was — Did authority in the church come from its human members or from its Divine Head? He did not deny the priesthood of the laity, or the sufficiency of ministers for the work of the bodies they served. On the former the Anglican Church was emphatic, but she held that for ministers certain things were essential, such as authority given through Episcopal ordination. Our Lord appointed only a few selected men for the ministry and showed that this commission came from the Father, through Himself. The appointment of presbyter as overseer, and the settlement of apostles or their delegates in churches, were the methods by which Episcopacy came to be. Hence two ideas of the office, the one more democratic, the other more autocratic. In the New Testament, except for the Church of Jerusalem, which was Episcopal, all authority was vested in the apostles. After a gap of 70 years it would seem that Episcopacy was established. Only through Episcopacy could there be union. He desired to represent the Anglican standpoint.

### Episcopacy.

The Rev. G. H. Wright noted expediency as the motive of the Sydney Conference in voting for Episcopacy. He held that that was the motive of the founding of Episcopacy. There was no settled form of government thought out in the New Testament. The Episcopate replaced, rather than continued, the Apostolate. Catholicity was spiritual, representing man responding to God's grace. No particular policy was sacrosanct; no resurrected form was essential; group liberty, meaning distinctive forms retained in the groups, was vital; but the appointment of Moderators by English Congregationalists showed that expediency demanded an

approach to Episcopacy. The Anglicans were debating claims which the non-Anglicans could not accept. The Anglican lay-franchise did not satisfy Congregationalists. The fact of bishops being responsible to elected assemblies was according to the principle that the members of the church, not merely a priest, held the final authority, but membership must be confined to those who believed and could stand for their faith. History, as the Lambeth Conference admitted, stood for the reality of work for Christ by non-Episcopalian ministries. But if so, why the need for an additional licence? To recognise each other's validity was enough. Was not the adherence to Episcopacy inconsistent with such recognition? Was it still held that Episcopacy was a blessing that could not be received apart from it? A licence, not an ordination, would seem to suffice. He admitted that because of disunion all ministries were defective, outwardly not inwardly, as representing only a portion of the church. When they differed as on Episcopacy could they be one? A section of Anglicans that was called Catholic and made sacerdotal claims, was a barrier to others coming nearer to that church. This monopolistic spirit made a real difficulty.

The Rev. G. Hall (Methodist) heartily accepted the Sydney resolutions, holding that the church in any land could adopt its own church government.

The Rev. W. B. Docker (Anglican) asked that the focus should be on the reunited church, not on their present status. Was the future ministry to be Episcopal? Lambeth looked beyond English Christians, and saw no chance of union beyond them without Episcopacy.

#### First Resolution Adopted.

The Rev. H. A. Williams (Anglican) moved the first of the Sydney resolutions. He was proud of the name Catholic, and Catholics in the Anglican Church were the hope of the Eastern Church in approaching reunion.

The Rev. G. H. Wright seconded the motion, and asked why the word "necessarily" was retained.

Mr. G. W. Halcombe, speaking as a layman, asked whether the parallel of Episcopacy and the monarchy in the British constitutions had been considered. Would bishops, on democratic principles, relinquish their executive powers?



At this stage the members of the conference adjourned for lunch. They were entertained by Bishop Thomas at Bishop's Court, and at the conclusion Bishop Thomas was thanked for his hospitality, on the motion of the Rev. F. Lade, seconded by Pastor Harkness.

On the resumption of the discussion, Pastor Harkness (Church of Christ) contended that the scriptures contained a sufficient rule for the church, and the Episcopacy of the New Testament was the right one. He did not believe Christians had the right to arrange the organization of the church to-day; it was divinely appointed. A divine basis, not human compromise, was needed for reunion.

The motion was carried with one dissident.

### Proposals on Closer Fellowship.

Pastor G. T. Walden then took the chair, and brought forward a memorandum which had been prepared by the Bishop of Willochra and approved by the General Synod Reunion Committee. It was as follows:—

“1. That a statement of agreement on points of faith and order should be drawn up on the lines, e.g., of the statement of agreement issued by the conference of the Archbishop of Canterbury's Committee and the Free Church Commission in 1916, and that the churches already negotiating for union with each other, i.e., the Presbyterian, Methodist and Congregationalist churches together with the Anglican Church — should take the name of ‘Churches Contemplating Reunion.’

“2. That a central office and registry be established for Australia, and supported by pro rata contributions, from all the ‘churches contemplating reunion.’

“3. A complete record be kept of all communications and agreements between the ‘churches contemplating reunion’ and a list of all ministers officiating and of their record and qualifications.

“4. That each church should hold its own property as at present, but that trustees be appointed in whom funds may be vested for the common use of the ‘churches contemplating reunion’ with regard to:—(a) Synod rooms, halls, and offices; (b) theological faculties and colleges; (c) superannuation and insurance funds; (d) sustentation funds for approved objects.

“5. There shall be a common Australian council and State councils, which shall meet from time to time, and shall consult:—(a) On matters of common interest, e.g.:—(1) Christian missions,

(2) social and economic questions, (3) public morality, (4) lectures and literature in defence of Christianity, (5) religious education, (6) conferences on subjects connected with reunion, (7) united prayer for reunion. (b) On matters with regard to which agreement is not yet reached, e.g., (i) Matters of faith and order, (ii) common study of Christian institutions, (iii) plans for closer union.

"The council shall have power to appoint committees on the above subjects, and to administer such funds as may be entrusted to it, and its members shall have office for three years. The number of the members of the council shall correspond as far as possible to the relative number of members of the churches concerned. It shall, however, be a rule that where a doubt occurs in the matter of numbers, it shall be decided in favour of the smaller rather than the larger churches."

### Other Motions.

The Rev. Principal Lade (Methodist) spoke on the possibilities of immediate action. He felt that the conferences showed that the technical difficulties of reunion could be removed.

The Rev. G. Rayner hoped for something new on the exchange of pulpits. There were instances in England. A brotherly spirit was needed. He had found it in Glenelg, and in Sydney also.

The Rev. G. Hall held that unity would come. It would be mainly by united service. Coöperative action removed prejudice.

Dr. Seymour had seen such a scheme working in the United States, uniting about 30 denominations. A central office in New York focussed the work. The united voice of the churches had real power. He hoped the Anglicans would move first in the matter of the exchange of pulpits. He moved—"That the scheme as a whole be heartily approved, and we recommend to the interim committee that steps be taken as soon as possible to put its proposals into practical effect."

Bishop Thomas seconded, and the motion was carried.

The Rev. G. Rayner proposed, and the Rev. H. Morris seconded—"That the Conference welcome the Lambeth resolution on the exchange of pulpits on the question of reunion." Carried.

The Rev. G. Hall moved, and the Rev. W. H. Robinson seconded—"That a continuation committee be appointed, the members of same to be elected by the various churches." Carried.



Mr. G. W. Halcombe said he hoped that laymen would be on the Conference next year. The driving force would come from them.

Archdeacon Hornabrook submitted—"That the committee arrange for this Conference to meet quarterly for study, the Rev. G. Hall to be convener." This was carried.

Note.— This report was prepared by the Rev. H. R. Cavalier, B.D., and the Conference authorized its publication.

GEORGE HALL,

Brighton, South Australia,

*Hon. Secretary.*

## BIBLIOGRAPHY

A list is appended of some of the more recent books on Reunion, Dr. Moehler's book being included on account of its excellent statement in the preface as to the method of seeking unity. *Thoughts on Unity* by Neville Talbot, and *Impasse or Opportunity* by Malcolm Spencer (the former from the Anglican, the latter from the Free Church, or Protestant, point of view), are admirable examples of the conference method and will be helpful guides.

### ROMAN CATHOLIC

- MOEHLER, J. A.: *Symbolism, or Exposition of the Doctrinal Differences between Catholics and Protestants*. Translated by J. B. Robertson. New York, Benziger, \$2.50. Read Preface to First Edition and perhaps the chapter on the Church.
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*Reunion alone can give to the scattered forces of Christianity that power which will enable her to influence governments and move whole nations, and so, by the inherent and compelling excellence of her ideal, constrain them to handle peace and war, capital and labour and poverty, in the Christian and the only reasonable way. To save the divided house of Christianity from yet further disaster, its servants, its members, its children, diverse as they are in blood and mind, must be brought to profess together the same faith, to worship together in the same Spirit, and to labour together in the self-same cause of Christ, their Saviour and Lord. Only in one great world-wide Church can Christ's ideal be realised and Christianity faithfully and effectively fulfil her mission on earth.*

— Leslie J. Walker, S.J., *The Problem of Reunion*, 1920, p. 19.